

by a butcher who, on an appointed day, slaughtered meat animals for the whole community. The individual families would then cut up the meat and smoke it while the pioneer mother fashioned pats of sausage from the scraps.

Most families had vegetable gardens. The people experimented with many types of fruit and vegetables and found that they could grow a wide variety of foods. Apples; plums; gooseberries; white, red, and black currants; strawberries; raspberries; cherries; corn; beans; peas; carrots; onions; potatoes; white and blue cabbage; asparagus; lettuce; and cauliflower grew well.

Food was plentiful. The streams were well-stocked with fish, and there was an abundance of wild fowl and game. Bees thrived in the climate.

The family meals were also ample. For breakfast one might have bacon, eggs, hotcakes, southern Virginia biscuits, honey, butter, sausage, creamed jerked beef, and either germade or corn meal cereal. Special pioneer dishes for other meals included ground cherry pudding and peach and honey preserves.

The clothing for the household was made by the pioneer mother. Most families kept a few sheep to furnish wool for spinning. The common cloth was called "jean," a mixture of wool and cotton yarn.¹¹ The cotton yarn was used as the warp of the material. After the wool was shorn from the sheep the women of the household washed and scoured it, carded it by hand into reels, and then spun it into yarn. The woolen yarn, together with the necessary cotton yarn, was sent out to be woven into the jean material. William Aird was the first community weaver in Heber.¹² The cloth was then dyed by the family by using tagalder, rabbit brush, and indigo for color.

¹¹William Lindsay, "A Brief History of Wasatch County," MSS, (Daughters of Utah Pioneers Historical Collection, Heber City, 1927), p. 3.

¹²Ibid., p. 6.

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¹³Statement by

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p 41

According to John Crook's journal, those who spent the winter of 1860-61 in the fort with their families were:

North Side: John Carlile, John Crook, Thomas Rasband, James Carlile, Fred Giles, Robert S. Duke, Willis Bowen, James Davis, Robert Broadhead, Hyrum Oaks, Alfred Johnson, Sam Rooker, William Dameron, James Lamont and John Lee.

East Side: Alex Sessions, Richard Jones, Elisha Thomas, Bradford Sessions, Isaac Cummings, Darwin Walton, John Cummings Sr., Charles N. Carroll, George Dameron, Bales Sproule, Thomas Hicken, George Thompson and Norton Jacobs.

South Side: Thomas Moulton, Patrick Carroll, William Forman, John Muir, John M. Murdock, Thomas Todd, Cal Henry and Robert Carlile.

West Side: Jane Clotworthy, Zephora Palmer, James Duke, James Laird, Cub Johnson, John Davis, Robert Parker, Terry Burns, William McDonald, John Hamilton, George W. Clyde, John Witt, Joseph S. McDonald, John Jordan, a Mr. Russell and John McDonald.

By the time Spring was welcomed in 1861 the community of Heber was recognized by Church leaders in Salt Lake City as being large enough to organize into a ward. Thus, early in 1861 Joseph S. Murdock was ordained as bishop of the new ward by President Brigham Young and sent from American Fork to Heber to take charge of Church affairs. He chose as his counselors John W. Witt and Thomas Rasband. John Hamilton served as ward clerk.

Bishop Murdock also served as presiding elder of the valley and directed the Church efforts of presiding elders who were called in the small communities that had begun to spring up in the valley. These community developments are discussed separately in later chapters.

The year 1861 proved to be a year of many significant accomplishments. With Church activity on an organized basis and the individual homes as well fixed as possible for that time, the settlers began to look to community improvements.

Provisions were made for old and new settlers to plant vegetable gardens outside the fort. Ephraim Smith and William P. Reynolds built a chopper run by horse power to chop wheat for those who could not go to the mills in Provo. While it was still somewhat crude, the chopper was a great help to those who had been grinding their flour in small hand mills.

Another bridge was built over the Provo River, this one located six miles north of Heber on the road to Salt Lake City. A good wagon road was also made through Provo Canyon, with toll being charged for use of the road.

John M. Murdock organized a cooperative sheep herd in 1860 and cared for the sheep during the summer months himself. He was able to take the sheep far enough south to winter out so that they did not need special supplies of hay. This method of caring for the sheep enabled

nearly everyone to have a few sheep to furnish wool for spinning and weaving in the cloth called "jean."

Production of the cloth was laborious. After the wool was sheared from the sheep it had to be washed and scoured, carded by hand into spools and then spun into yarn. If coloring was desired, tag alder, rabbit brush and indigo were used.

William Aird was the first community weaver, and received the yarn from the people for weaving. The wool had to be mixed with cotton yarn for warp to make the "jean" cloth. Practically everyone wore clothing made from this type of cloth.

Additional Church organization occurred in 1861 when John Young, a brother of President Brigham Young, came to Heber and organized the first High Priests Quorum. Elisha Averett was sustained as president of the quorum. He moved away in less than a year and John M. Murdock was appointed. Counselors were Thomas Todd and John Jordan with William Aird as clerk.

Up until this time in the valley's history there were two counties that claimed the Wasatch land. Utah County included the southern area of the valley and the northern part was in Salt Lake County. The dividing line ran through the valley about one mile south of Heber. The present cities of Heber and Midway were in Salt Lake County.

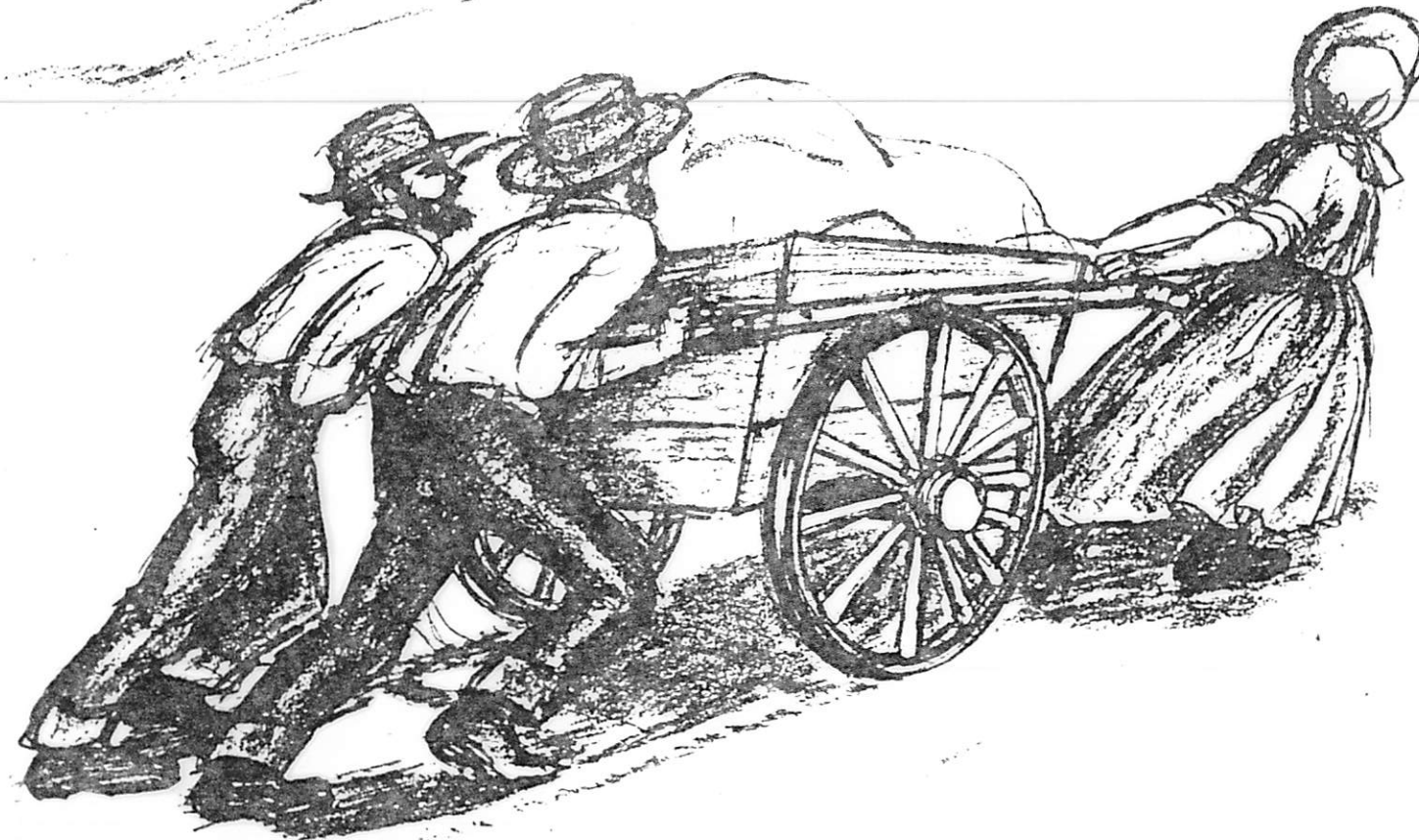
Early in 1862 the U. S. government created the Territory of Nevada out of the western part of the Territory of Utah. This made it necessary to revise some of the county lines in the remaining Utah area and the Territorial Legislature created 17 new counties in the state, one of them being Wasatch County.

The new county was bounded on the west by the summit of the Wasatch Range, on the north by Summit County, on the east by the territorial line between Utah and Colorado and on the south by Sanpete County.

A 1862 legislative act described the county boundaries as follows:

"All that portion of the territory bounded on the south by Utah and Sanpete Counties, west by Utah and Great Salt Lake Counties, north by the summit of the range of mountains south of the headwaters of the East canyon and Silver Creek, following said summit to the point where the road leading to Great Salt Lake City and Rhode's Valley crosses, thence south to the Provo River at the high bluff below Goddard's ranch, thence along the channel of said river to its head waters, thence easterly to the summit of the range of mountains north of Uintah Valley, thence along the last named summit and south to Brown's hole to the 32nd meridian west from Washington City and east by said meridian, is hereby made and named Wasatch County with county seat at Heber City."

It is believed that the Goddard's ranch mentioned is the present O'Driscoll ranch situated on the north side of the Provo River at the lower end of Kamas Valley.



WILLIAM AIRD

Wm. Aird, born March 3, 1821. Married Elizabeth McClean. Died July 4, 1889, in Heber, Utah.

Early in life, he was converted to the gospel, became an Elder in the Church, and did missionary work in his homeland.

In May of the same year, he and his wife emigrated to America, landing in New Orleans. From there they traveled by boat up the Mississippi River to Iowa, where they joined a handcart company of Saints and spent the next five months on the plains, arriving in Salt Lake City in October.

While residing in Salt Lake, three children were born to this pioneer couple—twins, Elizabeth and William (William, who died at the age of 7), and Janet.

They then were called to move to Spanish Fork, helping to establish that community. From there, they moved to Heber, where they spent the remainder of their lives. Another son, John, and a daughter, Grace, were born in Heber.

William was a weaver by trade and also followed farming and stock raising. He owned the first spinning wheel and loom in Wasatch County. His wife helped him spin and weave cloth to make clothes for their children as well as the people of the community.

The children likewise distinguished themselves by being active in Church and community affairs. Elizabeth married Gustaf Ludwig Anderson, a merchant and farmer of Heber. Henry taught school in Heber and then in Provo for many years. John W. became a prominent surgeon and physician, practicing in Heber and Provo. He was known throughout the state and nation for his outstanding contributions in the field of medical research. He married Emily McCauslin.

William Aird passed away July 4, 1889, at the age of 68. His life exemplifies that of the early pioneers in contributing greatly to the establishment and development of the West.

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WILLIAM JASPER BOREN SR.
AND LUCINA MECHAM



William Jasper Boren Sr., son of Coleman Boren and Malinda Keller, was born at Peoria, Illinois, on December 30, 1837, and died May 16, 1900, at Wallsburg. He came to Utah in 1851 with his parents as pioneers, settling in Provo. His father was a wealthy

BEAUTIFUL UPON THE MOUNTAINS

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man. They had plenty to start across the plains and helped many who were in need.

He married Lucina Mecham on July 3, 1859, at Provo, Utah. Later they were married by Jonathan Duke in the temple. She was the daughter of Moses Mecham and Elvira Derby, pioneers of 1850 with the ox-team company. She was born March 11, 1841, at Lee County, Iowa, and died June 12, 1925, at Provo. Both are buried at Wallsburg.

William was a Seventy and counselor to Presiding Elder William M. Wall of Wallsburg Ward. He was road supervisor and watermaster for 13 years. He served without pay and was a farmer and shingle-maker. He freighted between Fort Laramie and Salt Lake; was also school board member without pay. He was a veteran of the Blackhawk War.

In early life he was a cabinet maker and shoe cobbler. He was first counselor to William Wall and later worked in the Sunday School and MIA. Jasper bought the first surrey in Wallsburg and built many houses in Wallsburg.

Lucina remembers sitting on the Prophet Joseph Smith's lap many times when she was a child and saw the Prophet and his brother Hyrum after they were killed. She recalls how the dogs howled that night. She also made the long journey across the plains in the spring of 1853. They left the Missouri River with two wagons, one yoke of oxen, two unbroken yoke of steers and four cows. Her father had bought stolen oxen and the owner came and took them away, so they only had one wagon and the cows to come with. The Indians were on the warpath, but they were only stopped once by the Indians. The saints gave them food, although it lessened their supply but the Indians left. Buffalo were plentiful and at times the travelers would have to stop and let the herds pass. Three days from Salt Lake, her cousin, Daniel Mecham, met them with a load of food, for they were out of food.

She went to school whenever she could, for she wanted all the education she could get. Schooling wasn't so readily available then as now. They lived in Lehi and Provo.

Lucina learned to spin and weave and used Indigo for blue, cottonwood bark and mahogany bark to dye the yarn for a dress she wove and made for herself. She wove on shares also.

In the spring of 1864 they moved to

WALLSBURG BIOGRAPHIES

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Wallsburg, and endured many hardships. Lucina didn't like to see the children without an education, so she had them come to her home so she could teach them. She was the first school teacher in Wallsburg.

She made butter and put in salt brine. This Sister Brown took to Salt Lake and sold for her. Lucina would also make butter and haul to Provo to sell. She sold 200 pounds to a Midway man for \$70.

They had a terrible diphtheria epidemic, during which 23 children died in Wallsburg.

When Jasper became very ill with diabetes, Lucina tried ways to make a living for her family and finally decided to start a mercantile business, and did quite well selling produce to John Greer, later to E. H. Boley of American Fork, who was very helpful to her even though there was a glut on the market for these items. She bought groceries for what she sold, from Boley and sold in Wallsburg. Later she added dishes and granite ware, then shoes and Chipman got her to sell ladies and children's wear. She did well in her business.

In later years she studied music and was ward organist for six years, after she was 50 years old. She was midwife after her Aunt Polly Mecham died and delivered 503 babies besides all other nursing she did.

After her children were reared she felt free to spend time to do temple work, which she did until she was no longer able to. Her son Wilford completed a three-year mission to Germany and another son went on one. Lucina was president of the Primary.

William Jasper Sr. died May 16, 1900, at Wallsburg. She died June 21, 1925, at Provo. Both are buried at Wallsburg.

Their children: William Jasper, Jr., Samuel Leroy, Lucina Izora, Malinda Elvira, Moses Marques, Lorain Jane, Clinton C., Annie Marie, Alma L., Ida Viola, Sarah Minerva, Wilford Wells, and Polly May.

CATHERINE CAMPBELL

Catherine Campbell, daughter of Richard and Christina Blake, was born in Edinburg, Scotland, on April 10, 1852.

As a girl she worked in the steam loom mills as a weaver in Edinburg. When she was 20 years of age she and a number of her girl friends embraced the gospel of Jesus Christ and joined The Church of Jesus Christ of Latter-day Saints.

About this time there was a company in Holyoke, Mass., building cotton mills, and they wanted a number of expert steam loom weavers. Catherine, with her girl friends, all of them converts to the Church, obtained a job and left Scotland in about 1855, for Holyoke, Massachusetts, to work in the mills for this company. They worked at the mills for several years, all the while saving enough to pay their transportation from Scotland to Salt Lake. When they left the cotton mills they purchased a team of oxen and a wagon, together with equipment, and came in a company of emigrants under the care of Robert McKendrick, who drove the team that hauled the girls to Salt Lake. For Robert's

HEBER BIOGRAPHIES

kind care over them, upon arrival they gave the team and wagon and outfit to him.

Catherine Campbell Norman was a true Latter-day Saint and went through all the hardships of early pioneering.

When there was but one ward in Heber, she worked in the Sunday School and taught a class for several years. When the ward was divided, she was made president of the West Ward Relief Society, a position she held for a number of years.

She was a kind and loving mother. She was the mother of five children, one of whom survives her.

She lived in Heber City, Utah, from 1860 to the time of her death on April 10, 1909.

JOHN AND FANNIE JANE YOUNG CLYDE

Fannie Jane Young, daughter of Sarah and Jonathan Young, was born in Payson, Utah, on March 31, 1960. When she was two years of age the family moved to Provo, and resided there on the lake bottoms two more years. They endured many hardships and privations. They were so poor they had barely enough clothing to cover them and their food was indeed very poor and simple. Her father, being a seafaring man, knew nothing about tilling the soil, which was about the only means of making a living at that time.

In 1864 the family came to Heber. Their first home was in one end of the old log schoolhouse, located where Jessie Witt's house now stands. It consisted of one long room, in one end of which school was held and in the other end the family lived. They stayed here until another home was provided for them, which was a little one-room, dirt-roofed log house. It had a greased cloth on a small opening for a window. It stood on the southwest corner of the present courthouse lot.

The father took charge of the settlement cow herd as a means of livelihood. In 1865 he died, leaving his widow with four children ranging in age from four to 12 years to support. Fannie was the youngest. Times had been hard before, but now they became worse. The widow did any kind of work she could possibly find. During the harvest she hired out to bind wheat, and she made hats of braided straw, which she exchanged for such food as could be spared.

In 1866 she married Jonathan Clegg, and the family went to live on his homestead.

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The house stood on the present site of the ball grounds, or city park.

At the age of 12, Fannie went to stay at Brother Joseph Moulton's home as nurse girl. She lived with them one summer. At 13 years of age she went to Salt Lake City to work, where she lived with Sister Woodmanson as nurse girl. She stayed here about two months, but became so homesick she had to return to Heber. With her earnings she purchased a few articles of clothing and a small china doll, the first doll she had ever had.

The next spring, at the age of 14, she returned to Salt Lake City and worked at Lindsay's Gardens, a very high-class resort in the Twentieth Ward. From there she went to live in the home of Brigham Young's first wife, Mary Ann Angel Young, who was 82 years of age. She remained at this place almost a year. In the meantime her two brothers, Brigham and David Young, had taken a logging contract at the old sawmills where Park City now is. They wanted their sister to come and cook for them and some other men, which she did for some time.

After returning to Heber in the late fall, she met John Clyde, son of George and Jane McDonald Clyde. He was born at Springville, Utah, on November 25, 1954. The family moved to Heber in 1860. They lived in an old log house on the north side of town, near where the big red sandstone house built by them now stands.

His childhood and early manhood was spent working on his father's farm. Later he was employed in freighting goods to Fort Duchesne, in the Uintah Basin.

The young people were married on December 25, 1877. The following March they received their endowments in the old Endowment House in Salt Lake City. The next three and one-half years he was away from home, working and running cattle on the range, and they lived at the home of his parents.

These were the happiest years she had spent. She was treated as one of the family. They all worked hard, cording and spinning wool, making their own soap, starch, candles and also weaving cloth. Her first Christmas dress was made of this homespun material. Although they had much to do, they found time for parties and dances,

which she greatly enjoyed with her husband's brother and sisters.

During this time her first child, John D. Clyde, was born. John and Fannie and baby John next moved into their own home, the old rock house at Fifth North and Main St. Here the rest of her family were born: May, Maud, Angie, Edward, James T. and Afton. John had become a cattleman and was away most of the time, so that the responsibility of rearing the family was left almost entirely to grandmother.

When James T. was three months old, Fannie was taken ill with peritonitis (blood poisoning). Her aged mother was living with her at this time and cared for the baby during her illness. This illness lasted 14 months and during much of this time she hovered between life and death. As if to further test her strength and faith, two of her children died during her illness. James T., the baby, died when he was nine months old, of spinal meningitis, and Angie, a darling little seven-year-old girl, died of measles the following day.

Many a weaker person might have given up, but not Fannie, for when her physician, Dr. Lindsay, called on her one morning, he gave up hope and said she could not last until 6 o'clock that night. Instead of losing faith through her great sorrow and severe illness, she asked for the prayer circle to come and pray for her. They came, and placing her bed in the center of the room, knelt in a circle around it. Brother John Duke offered the prayer. He said afterward that a feeling he could not explain passed over his entire being and Fannie said she experienced the same sensation. During the prayer, Brother Duke promised her that she would get better. Soon after the poison in her was expelled by vomiting and she began steadily to gain strength.

In 1897, John and Fannie purchased the farm now owned by Albert Kohler in Midway and went there to live. This was the first time in their married life they had been together very much at one time. They lived here nearly two years when John was stricken with appendicitis and died on August 13, 1898.

Once again her faith was sorely tried, but she did not waver. Instead, she struggled to support her children and her aged mother,

who had lived with her a number of years. She went out serving and nursing and anything else she could do, driving back and forth between the farm and Heber. They lived on the farm 2½ years, then rented it and moved back to Heber.

Her husband's mother was now very old and unable to take care of herself, so Fannie cared for her until she died, which was a period of 3½ years.

In 190 she took the job of cooking for over 30 men at the Mountain Lake mine. Afton, who was just 10 years old, was her only help. She stayed with this job two years and then, in 1913, went to Shelley, Idaho, with her daughter Afton and her husband, Jack Kimball, who was teaching school there. While there she worked in a cleaning plant and learned to block hats. She became very efficient at this work and was doing well financially when World War I broke out and her son-in-law enlisted. She came back to Heber with \$500 and a \$50 titling receipt. She started a little cleaning establishment, where the J. C. Penney Store is now located. For several years things went along quite well. Fannie was a faithful Church worker. She was first counselor in the MIA and later was made president. She worked in that capacity until 1915, when another great misfortune overtook her.

One day she was cleaning clothes, as usual, when the cleaning fluid became overheated, exploding and burning her face, neck, arms and back very severely. Over one-third of her body was burned. Once again the doctors said there was no hope; that she could not possibly get well. She said that if Elder J. Golden Kimball could administer to her she would get well. Her faith kept her alive when all else failed. Finally her loved ones decided to take her to Salt Lake to the hospital, where they hoped to graft skin on her burned body. Again she asked for Brother Kimball to come and administer to her. Her daughter Afton had married Brother Kimball's son and when he saw the faith she had in his father he quickly sent him a telegram, and Brother Kimball left a very important meeting and came on the train to Heber. He gave her a wonderful blessing and also prayed for her physician, that he might have the wisdom to do the things that would bring about her recovery. Two days

afterward she began to improve and got steadily better from that time on.

She was burned on May 2 and in September they moved her to Roosevelt on a feather bed, where she lived with her daughter Afton. As soon as she was able to be up and around again she took up her Church work and was made first counselor in the MIA.

Later she came back to Heber and in 1919 was married to I. O. Wall, son of William Wall, who was the first Elder in Wasatch County. On May 13, 1932, her second husband, I. O. Wall, died. She died peacefully while waiting for her evening meal on Sunday, May 22, 1949.

Funeral services were held in Wasatch Stake Tabernacle, and burial was in Heber Cemetery.

*Fanny Jane Young Clyde
Made straw hats*

*✓ Corded & spun wool
Made her own soap*

*" " " candles
✓ Wove " " cloth*

Was Practical Nurse

*Ran Cleaning Plant
Blocked Hats*

ANNA S. DANIELSON
HANSEN

Anna S. Danielson Hansen was born January 11, 1833, at Naversta, Bohus County, Sweden. She was the daughter of Daniel Erickson and Lena Anderson Erickson. Her husband, Anders Hansen, was born in Sweden, May 11, 1835. They were married in 1859. In the first two years of their marriage two boys were born to them, but the oldest died in infancy.

Anna was baptized January 2, 1862, in a frozen stream. On June 19 of that year she gave birth to a baby girl, Augusta.

On May 31, 1866, the family started for America in a sailing vessel. They were 52 days on the water, during which time their second son became sick and died. He was buried at sea. After landing in America they started their journey westward. Anna, with many others, walked most of the way across the plains. They came by ox team in Captain Nebeker's company. Anders waded the Platt River, helping to get the wagons across, and caught cold. He later died from mountain fever and was buried in Wyoming. Anna came on alone with her little girl, arriving in Salt Lake September 29, 1866.

She later became acquainted with Olaus T. Nilsson, who had come west in the same company. They were married in 1868. To this union were born four children. They moved to Heber in 1875. Anna wove carpets and cloth for her family's clothing. She was a kind, loving person and respected by all who knew her. She died April 22, 1905, at the age of 73. She was buried in Heber City.

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PATRIARCH THOMAS HICKEN AND WIVES



Patriarch Thomas Hicken was the only child of Thomas Hicken, of Woodhouse, Leicestershire, England, and his wife, Ann Ward. He was born June 15, 1826, at Burton-on-the-Wolds, Leicestershire, England. His father was a Grenadier soldier in the British army about 20 years; fought in the Battle of Waterloo, and was awarded a silver and also a gold medal for meritorious service. These medals are still in the possession of members of the family in America. He also received a pension for his services in the British army.

When Thomas, Jr., was four, his mother died, and he lived with his father's sister Elizabeth, who was married to Robert Cumberland. They had no children. His opportunities to attend school were scarce, but he learned the stocking weaving trade early.

When about 19, he joined The Church of Jesus Christ of Latter-day Saint, being baptized February 15, 1845, by Thomas Effield. About this time, August, 1845, in the Whitwick Church, Leicestershire, England, he married Catherine Fewkes, daughter of Benjamin Fewkes and Culloden Ann Toon. Catherine was a stocking weaver, and though not strong, was an industrious woman and good housekeeper, very kind and affectionate in her disposition. She enjoyed

some of the gifts promised those who accept the gospel. She was a very good seamstress and taught her daughter. Together they made men's suits, dresses, hats and shoes. She died at Heber City on May 18, 1879, after an extended illness. She was mother of seven children.

In 1847, Thomas Hicken was ordained an Elder by Crandall Dunn and sustained as president of the Whitwick Branch of the LDS Church. He presided over this branch until January 1, 1851, when he emigrated to America.

He and his wife and three small children, Elizabeth, Orson, and Addison, crossed the Atlantic on the sailing vessel "Ellen," together with John Crook and Henry Chatwin. Due to an accident the ship put in at North Wales for repair where they remained 18 days. They finally arrived in New Orleans on March 17, 10 weeks after setting sail. By May 2 they had arrived at Council Bluffs. In the spring of 1852, Thomas and another man secured a yoke of oxen, two yoke of cows and a wagon to make the trip across the plains. They came with the Eli B. Kelsey company and made the trip without any serious trouble.

Thomas Hicken resided in Provo seven or eight years, where he built two houses. While here he was active in military affairs, and served in the Black Hawk War. He moved to Heber City in 1860, where he was ordained a High Priest by Elisha Everett, Sr. In 1863 he was called as a special missionary to Summit and Morgan counties to advocate the Word of Wisdom. He was a diligent Church worker and held many offices in ecclesiastical and civil affairs, among them being presiding teacher in Heber City for eight years, and first counselor in Wasatch Stake High Priests' Quorum.

In 1880 he was ordained a patriarch by Daniel H. Wells and John Henry Smith. His personal record noted that he had given 466 blessings.

He was a fluent preacher and an inspiration wherever he went. At various times, in fast meetings, he was given the gift of speaking in tongues. He also had the gift of healing through the power of the priesthood, and many he administered to were healed in this way. At one time a very miraculous healing took place. A dear

neighbor, Christie Giles, was badly afflicted with a very large goiter that covered her entire neck in front. One Sunday morning she was very sick with it and while Patriarch Hicken was out doing his morning chores he was strongly impressed to go to her home. Seeing her condition, he got another elder, Brother Duke, and they went to her home and administered to her and she improved almost immediately. That same day she was prayed for in priesthood meeting and soon after, the goiter was entirely gone. Aunt Christie Giles bore testimony of this healing many times.

All hours of the day or night he was called out to administer to the sick. He took great pains to teach and train his family in the principles of the gospel, was of a gentle and kind disposition, with always a comforting word for those in distress.

As a farmer he raised flax and with the help of his wife prepared it for spinning, and furnished thread for all the community and clothing for his children.

In 1862, as polygamy was being practiced, Thomas Hicken married Mrs. Jane Clotworthy, a widow with four children, and helped her raise her family. Her children had great respect for him and his first wife, and his children respected the Clotworthy family.



He also married Margaret Powell as a plural wife in 1865, and they had five children. She was born in 1847 at Tipton, Staffordshire, England, coming to Utah in 1864 with her parents on the ship "General McClelland." They crossed the plains in Captain Joseph Rollin's train, walking all the way and arriving in Heber City on October 4, 1864. She was an active Church worker of great faith and had a strong testimony of the gospel. She helped with the sick and those in distress, as well as caring for the

dead. For 12 years she was president of the Heber Second Ward Primary, and was an accomplished seamstress, making beautiful wedding dresses, hats and bonnets. She loved flowers and always raised a beautiful flower garden. She died June 18, 1925, in Salt Lake City, and was buried in Heber City Cemetery.

In February, 1915, Thomas Hicken fell, and injured his hip, contracted pneumonia and died March 2, 1915, at the age of 88. His posterity in 1954, as nearly as could be determined, numbered nearly 900 persons.

His children were as follows:

I. By Catherine Fewkes

1. Elizabeth.
2. Orson.
3. Addison.
4. Thomas.
5. Benjamin.
6. John Henry.
7. David William.

II. By Margaret Powell

1. Maria Catherine.
2. Sarah Ann.
3. Rachel Emma.
4. Charles Willard.
5. Ruth.

*Pioneer
Weaver*

*Catherine Fewkes - seamstress
shoe maker*

Black Hawk warrior

Missionary

Patriarch

Farmer

Healer

Miracle

Raised flax

Margaret Powell - seamstress,

helped sick

cared for dead

milliner

dressmaker

Gardner

To indicate that a child is an ancestor of the person submitting the sheet, place an "X" behind the number pertaining to that child.

HUSBAND

Born _____ Place _____
Chr. _____ Place _____
Marr. _____ Place _____
Died _____ Place _____
Bur. _____ Place _____

HUSBAND'S FATHER _____

HUSBAND'S
OTHER WIVES _____

HUSBAND'S
MOTHER _____

Husband

Wife

Ward
Examiners: 1. _____
2. _____

Stake or
Mission _____

ROGER HORROCKS AND
SARAH ANN TAYLOR

Roger Horrocks was born October 4, 1844,
and died October 28, 1932. He married
Sarah Ann Taylor on Easter Sunday about
1847



ABOVE TO WIFE

NO ☐

ATA

SEALED (Date and Temple)
WIFE TO HUSBAND

SEALED (Date and Temple)
CHILDREN TO PARENTS

WIFE

Born _____ Place _____
Chr. _____ Place _____
Died _____ Place _____
Bur. _____ Place _____

WIFE'S FATHER _____

WIFE'S
MOTHER _____

WIFE'S OTHER
HUSBANDS _____

SEX M F	CHILDREN <small>List each child (whether living or dead) in order of birth</small> Given Names SURNAME	WHEN BORN			WHERE BORN			DATE OF FIRST MARRIAGE		WHEN DIED DAY MONTH
		DAY	MONTH	YEAR	TOWN	COUNTY	STATE OR COUNTRY	TO WHOM	DAY	
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SOURCES OF INFORMATION

OTHER MARRIAGES

NECESSARY EXPLANATIONS



In 1866, John Howarth and his wife and son Peter sailed for America, it requiring seven weeks to cross the Atlantic. When they reached America they joined Captain

Thomas Todd's ox team company and started out for Utah.

They arrived in Salt Lake City on September 29, 1866.

John served in the Black Hawk Indian War, he being a guard over the fort. He played the flute under Captain Thomas Todd's Infantry in 1866.

After arriving in Heber City he built a one-roomed log house on the corner of Second North and Fourth West (as it is now known). It had a dirt roof and floor. He hauled sandrock from Crook rock quarry by ox team for the building of Wasatch Stake Tabernacle.

His wife died in childbirth, leaving him with two children.

She emigrated to America on September 2, 1874, being the first member of her family to come to America. It required six weeks at this time to cross the ocean. After crossing the plains and arriving in Utah, she came to Provo, where she obtained work in the woolen mills. There she taught Reed Smoot how to weave. After marrying John Howarth, their life was devoted to farming, raising hay, grain, potatoes, peas, and sugar beets. They each worked in the different organizations of the LDS Church.

Children: John and Ann.

ELLEN MONKS HOWARTH

Ellen Monks Howarth was born August 21, 1810, in West Houton, Lancashire, England, and died February 5, 1888. She was the daughter of Paul and Elizabeth Monks. She married John Howarth in Lancashire, England, January 10, 1854.

Children: There were twelve, only five emigrating to Utah, namely, Amelia Reiser Holgate, Elizabeth Booth, Martha Allison, Rachel Fortie Giles and John Howarth.

Like many of the faithful pioneers of Utah, the subject of this sketch, Ellen Monks Howarth, was born in England and joined The Church of Jesus Christ of Latter-day Saints in her native land.

Ellen was born August 21, 1810, in West Houton, Lancashire, England, daughter of Paul and Elizabeth Monks. When but a young girl she married John Howarth of Lancashire, England, to them being born 12 children, three sons and nine daughters. Three of the girls died while yet young, the remainder growing to maturity.

John Howarth, father of this family, died a young man, leaving Ellen with a large family of children to support. He was a coal miner and had gone to the mine to do some extra labor in a wet part, and from

damp and exposure contracted a cold, which developed into pneumonia, from which he later died on January 10, 1854. Ellen and her unmarried children left England and came to Utah, traveling by train from New York to Fort Laramie, Wyoming, then by wagon train in the John R. Murdock company. They left Fort Laramie on July 27, 1868, for Salt Lake City and on to Heber City, Utah, where she remained until her death, February 5, 1888.

ANN KIRKMAN HOWARTH



My mother's father, James Kirkman, was born September 8, 1822, at Brightmet, Lancashire, England, and died February 27, 1874. Her mother, Mary Haslem, was born January 20, 1823, at Tong, Lancashire, England, and died May 22, 1880. Her father was baptized into The Church of Jesus Christ of Latter-day Saints on November 21, 1843, at Brightmet, by Thomas Livsey, and was confirmed by Samuel Ramsden. He was ordained a Teacher on September 23, 1849, by Samuel Ramsden, and a Priest on May 4, 1851, also by Elder Ramsden, and an Elder on May 15, 1856, by William Smith.

Their first child, Ellen, was born October 20, 1844, so this shows that all their children were born in the Church. My mother, Ann Kirkman, was the fourth child and was born on October 9, 1850, at Dorcy Leaver, England, and was baptized on September 20, 1861, by her father, and on the 29th she was confirmed by Joseph Booth.

She worked at Grey's weaving mills, beginning at the age of seven. When she de-

cided to come to Zion she very capably handled four looms at a time.

She lived at Leaver Bridge Ferris, Dorcy Leaver, which consisted of eight houses in a row.

The Kirkman home life portrayed Mormonism perfectly, because of the peace, joy and love which abounded there. Songs of Zion were sung and music was played which contributed to the harmonious atmosphere and helped them to enjoy the spirit of the gospel. This family was the only one in the village belonging to the Church, and they must have been ridiculed in the usual way.

She was the first member of the family to leave her native land to come to Zion, her father having died seven months before she left home. He was president of the Bolton Branch, Manchester Conference, for years before his death and was very sorry that he was unable to convince everybody to see and understand the gospel as he did.

Mother was a member of the Sunday School choir of this branch, taking part in all the activities of the branch. Leaving her mother, five sisters and two brothers for the gospel, she emigrated to Utah on September 2, 1874, and was six weeks crossing the ocean. Her mother did not want her to come to Zion, as so many stories about polygamy had been circulated giving the impression that all the missionaries wanted them to come for was to marry them. When she first told her mother she wanted to emigrate, her mother told her she would cut her throat before she would permit it, and mother was quite frightened and couldn't sleep for many nights for fear her mother would carry out her threats.

When she knew that mother was determined, she decided it was best to let her come, and consequently went to the dock with her and gave mother a shilling, which she kept until the day of her death. As the boat sailed out to sea they waved their handkerchiefs at each other until they were out of sight. After the death of her mother, which occurred in 1880, four sisters and a brother came to this country, and they all died with the exception of two sisters. One sister never left England, and she told mother if she came to Utah she would not write the scratch of a pen, and she kept her word. Later she left the Church and

joined the Church of England for her husband's sake, and died in April, 1924.

Mother's Uncle Robert Kirkman emigrated to Zion in September, 1856, bringing his family, and their five-month-old baby boy died, as did he also, and they were buried on the plains in the same grave on November 11, 1856. When mother was crossing the plains she had a funny feeling which she was unable to describe and when she saw her aunt, Mary Kirkman, she related the incident to her, giving her the location, and her aunt said it was the place where Uncle Robert was buried. This particular foreknowledge was given to mother as a spiritual gift and she often had a feeling of things not being exactly as they should. In every case the feeling was over her at the time something did happen or would happen. After arriving in Utah, mother went to Springville and lived with her Aunt Mary Kirkman. Later she went to Provo and worked in the woolen mills, where she taught Reed Smoot to weave, and when the yarn was tangled he came and took mother by the arm, saying: "Come on, Ann, and show me what to do." And this source of service was a great joy, to help all with their weaving.

When the missionaries were in their home in England, she used to have their shoes polished and ready every Sunday morning, and President Abraham C. Hatch had the privilege while on his mission to stay there.

Mother never was inside a school room and could not write nor read, because of working in the mills so young. She was frail and sickly from the time she was a small child till she was married, but she learned a great deal from father, who read to her, and she was mentally quick. He taught her to bake bread, as she never had done any cooking or housework, but when she died, at the age of 76, she was a wonderful cook and her housekeeping was tops. Her pies would melt in your mouth, and I have heard neighbors say they used to enjoy going to mother's house because she was so clean one could almost eat off the floor.

While mother was in Provo she stayed at the home of John Booth and it was through him that father and mother were married, as father and Brother Booth were steady correspondents. Father went to Provo in an ox team to get mother and they con-

tinued on to Salt Lake City, where they were married in the Endowment House on October 4, 1875. To this union eight children were born, four girls and four boys. She reared these children until they were all grown men and women. Father died on May 25, 1904, and her eldest son, who was 28 years of age June 3, 1905, died. He left a wife and a child, and a second child was born in August and mother gave them a home and the best care possible.

The death of father and son was a great blow to her, but through it all she never complained, for her faith in the gospel assured her that she had been greatly blessed by leaving all that was dear and near to her to come and embrace the truth. She was a Relief Society teacher and visited the homes, gathered wheat, made quilts and paid her offerings. She used to take her little babies to the field and shock grain, glean wheat, pick ground cherries, and do all those pioneer duties that women had to do.

She was a hard worker and never failed to do her duty to her husband or her family. Her work was housecleaning, washing, ironing and anything to make an honest living. Providing for the family fell on her shoulders after father became so old he was unable to help, and we must remember that he was 20 years older than mother. She was a widow for 23 years.

In 1910 she was visited by her four sisters, and it was the first time they had all been together in 36 years. This proved to be a very happy reunion, as they all went to the Salt Lake Temple and did work for their father and mother, and then they were all sealed to them.

Mother lived on the same corner for 32 years and the old log house was torn down in 1906 and a new frame house erected in its place. She moved into this new house the day before Thanksgiving. She had previously sold five acres of hay land in the north field to Andrew Lindsay, which furnished the finance with which to build. She was very comfortable in it and was happy to have her children near, so they could come often and visit with her. When bidding someone farewell she would never say goodbye, as that to her meant forever, and so it was "So long."

The poor and needy had her help always, and though her trials were many,

she never failed to raise her voice and thank her Heavenly Father for His mercy and blessings to her family. The last 10 years of her life she was miserable with rheumatism, which kept her from doing the things she would have liked to have done. One time she was burning the trash and the wind carried the sparks to the pig pen, which was badly damaged, but she was able to save the pigs. In 1926 they had another fire that destroyed the straw stack, car shed and some pigeons, and they were very fortunate in extinguishing it without further damage.

She passed away on April 29, 1927, at the age of 76, and has five living children, 37 grandchildren, and 34 great-grandchildren, who honor her memory and are thankful that she died strong in the faith.

MARGARET ELEANOR
HARRIS GOODWIN HUNDLEY



Margaret Eleanor Harris, daughter of James and Francis J. Woodrige was born March 27, 1821, in Abbeyville, South Carolina. Here, her early childhood was spent.

Her parents were pioneers of the States of Mississippi and Texas.

She married Lewis Goodwin Nov. 6, 1836. Their home was in Bastrop, Texas. To them were born five children. Sometime later her husband died. About 1852, she met and married Thomas Augustus Hundley. To them were born four children. She also cared for two stepdaughters. They heard the gospel from missionaries and decided to go to Utah. They left many possessions for they were plantation and slave owners. After leaving their home they crossed the sandy plains of Texas by ox team. They spent sometime in Florence, Kansas, then went on to Denver, Colorado, where they lived for two years. They left for Utah in the spring of 1862, reaching Provo River during high water. The river had to be forded, and as they crossed, the current carried the wagon and oxen down stream. Eleanor took her little ones and walked on the backs of the oxen and landed safely. They located in Heber where they built a log home.

The growing season was short at that time. Wheat was often frozen. It had to be ground in a coffee mill to obtain flour for bread. Materials for clothing were scarce, so Eleanor carded and spun wool for clothing.

Her husband worked in the mountains getting out saw logs for mills. In late June 1870 while chopping saw logs he was injured and died on July 15.

Eleanor had a very good education and began teaching at the first school in Park City.

About 1873 she moved on a homestead in Center, Here, with her children she lived many years. Her church activities were many. She was a Primary teacher, Relief Society teacher and Relief Society president for many years. She did temple work in the Logan and Mantle Temples.

She was always interested in the young people. Her cottonwood grove was the playground of youth. Her home was a social center, where the young people loved to gather.

She passed away in her eightieth year, at the home of her daughter, Mrs. P. A. Murdoch, April 7, 1900, rich in love of all who knew her.

Hers was a rich life in services of love and devotion, and an abiding faith in the Gospel.

HUSBAND

Born _____ Place _____

Chr. _____ Place _____

Marr. _____ Place _____

Died _____ Place _____

Bur. _____ Place _____

HUSBAND'S FATHER _____ HUSBAND'S MOTHER _____

HUSBAND'S OTHER WIVES _____

WIFE

Born _____ Place _____

Chr. _____ Place _____

Died _____ Place _____

Bur. _____ Place _____

WIFE'S FATHER _____ WIFE'S MOTHER _____

WIFE'S OTHER HUSBANDS _____

SEX M F	CHILDREN <small>List each child (whether living or dead) in order of birth</small> Given Names SURNAME	WHEN BORN			WHERE BORN			DATE OF FIF TO WHOM
		DAY	MONTH	YEAR	TOWN	COUNTY	STATE OR COUNTRY	
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SOURCES OF INFORMATION

OTHER MARRIAGES

HEBER J. AND SUSANA WITT GILES

Susana Witt Giles was born in Heber on May 16, 1861, daughter of John W. and Lovina B. Witt. They were among the first settlers in the valley during the fall of 1859.

As a young girl, Susana learned to sew from her mother. She was active in the Church as a youth and was the first secretary-treasurer of the MIA. She also was a teacher in the Sunday School.

At an early age she learned the skills of homemaking, and would card bats for quilts and do sewing for her trousseau. She also made hand-woven carpets for the floor of their home.

At the age of 16 she would make butter and carry it in 12- or 15-pound basket loads to the market.

Her mother was a sister-in-law of President Brigham Young and often took the children to Salt Lake during the summer for visits at the Lion House. Susana loved these trips and remembered sitting on the lap of that prophet.

Her parents were father and mother to 13 children, and Susana had many responsibilities in the home.

At the age of 17 she was selected by a

P 517

traveling theater troop as the most attractive girl in attendance at he play.

When 19 years of age, she was married to Heber J. Giles in the old Endowment House in Salt Lake City. The date was December 2, 1880. Prior to their marriage, Heber had begun a five-room home, but didn't have it finished. However, they lived in it during the winter and then finished plastering and building the home when good weather came.

After they had been married six years, Heber was called on a mission to Great Britain. He left his wife and three children, including a baby only nine days old, to serve in that mission field for two years. After he returned, in 1888, two more boys were born. He had been home only four years when a heart attack claimed his life. The youngest of his five children was then only three weeks old.

Susana sorrowed at his death, and had many trying times adjusting to her new life along with her children, but she reconciled herself to life and determined her family would be cared for. They were known in Heber as an extremely happy family.

She took in sewing and began dressmaking to support her children. Her faith in the administrations of the priesthood helped her through many times of illness as the children grew.

As her children matured they helped their mother and spared her as many worries as possible.

NECESSARY EXPLANATIONS

HUSBAND

Born _____ Place _____

Chr. _____ Place _____

Marr. _____ Place _____

Died _____ Place _____

Bur. _____ Place _____

HUSBAND'S FATHER _____ HUSBAND'S MOTHER _____

HUSBAND'S OTHER WIVES _____

WIFE

Born _____ Place _____

Chr. _____ Place _____

Died _____ Place _____

Bur. _____ Place _____

WIFE'S FATHER _____ WIFE'S MOTHER _____


WIFE'S OTHER HUSBANDS _____

SEX M F	CHILDREN List each child (whether living or dead) in order of birth Given Names SURNAME	WHEN BORN			WHERE BORN			DATE OF FIRST MARRIAGE	WHEN DIED			WIFI
		DAY	MONTH	YEAR	TOWN	COUNTY	STATE OR COUNTRY	TO WHOM	DAY	MONTH	YEAR	
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SOURCES OF INFORMATION

OTHER MARRIAGES

MARGARET REESE KOFFORD



Margaret Katherine Reese was born in Bornholm, Denmark, on Nov. 2, 1819 and in

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HO

1844 was married to James Kofford. They were the parents of three daughters. In 1851 they embraced the LDS Church and made plans to come to Utah. Only a few days before they were scheduled to leave, James, a fisherman, was drowned while fishing in the bay. The laws of Denmark were such that she had to remain there three years after her husband's death before she could leave. So, in 1857 she and her daughters started out for America. She came in the Chris Christensen Company, and had to bury one of her daughters on the plains. The other two, Caroline and Katura walked along with her.

They settled first in Salt Lake and then moved to Lehi where she took care of her brother-in-law Hans Hammer's motherless children.

In 1873 Margaret came to Heber where her daughter had found work as a hired girl in the Abram Hatch home. Margaret lived in a log cabin and began working as a weaver. She carded, dyed, spun and wove the yarn and also made carpets.

On Sept. 8, 1873, her daughter Katura (Mrs. M. J. Shelton) died, leaving a little girl, Etta. Margaret cared for her little granddaughter until the girl was married.

Her other daughter, Caroline, married Christian P. Christensen and lived in Center Creek. Margaret died on January 4, 1901 at the home of her daughter Caroline in Center. To the end she was always honest and true to her testimony of the gospel.

nd Temple)
SBAND
PARENTS

HUSBAND

Henry MCMULLIN (postmaster sawmill operator builder)
 Born 10 Jan 1816 Place Vinal Haven, Knox, Maine
 Chr. _____ Place _____
 Marr. _____ Place _____
 Died 3 May 1886 Place Heber, Wasatch, Utah
 Bur. _____ Place _____
 HUSBAND'S FATHER Archibald MCMULLIN HUSBAND'S MOTHER Sarah LUFKIN
 HUSBAND'S OTHER WIVES _____

WIFE

Mary PIERCE
 Born 31 Oct 1842 Place Vinal Haven, Knox, Maine
 Chr. _____ Place _____
 Died 31 Oct 1895 Place Heber, Wasatch, Utah
 Bur. _____ Place _____
 WIFE'S FATHER Josiah PIERCE WIFE'S MOTHER Susan TRUNDY
 WIFE'S OTHER HUSBANDS _____

SEX M F	CHILDREN List each child (whether living or dead) in order of birth Given Names SURNAME	WHEN BORN			WHERE BORN			DATE OF FIRST MARRIAGE TO WHOM	WHEN DIED		
		DAY	MONTH	YEAR	TOWN	COUNTY	STATE OR COUNTRY		DAY	MONTH	YEAR
1	Calvin MCMULLIN				Vinal Haven	Knox	Maine		7		infant
2	Albert				" "	"	"				
3	Henry Lufkin				" "	"	"				
4	Alphonzo				" "	"	"				
5	Sarah Lane				Heber	Wasatch	Utah				
6	Edwin				Heber	Wasatch	Utah				
7	Susan			1858-61	Provo						
8											
9											
10											
11											

SOURCES OF INFORMATION

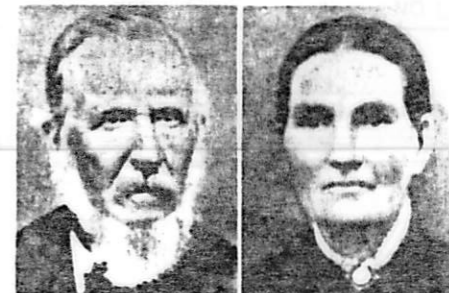
OTHER MARRIAGES

NECESSARY EXPLANATIONS

 Henry MCMULLIN 1816
 Mary PIERCE

455

 interested in activities of the Heber City gov-
 ernment.

 HENRY AND MARY PIERCE
 McMULLIN


Henry McMullin was the only son of Archibald and Sarah Lufkin McMullin. He was born January 10, 1816, at Vinal Haven, Knox, Maine, and died May 3, 1886, in Heber City. Mary Pierce McMullin was the daughter of Josiah and Susan Trundy Pierce and was born October 31, 1842, at Vinal Haven. They owned and lived in their own home, which made them quite independent. Josiah passed away October 31, 1895, in Heber City.

interested in activities of the Heber City government.

HENRY AND MARY PIERCE McMULLIN



Henry McMullin was the only son of Archibald and Sarah Lufkin McMullin. He was born January 10, 1816, at Vinal Haven, Knox, Maine, and died May 3, 1886, in Heber City. Mary Pierce McMullin was the daughter of Josiah and Susan Trundy Pierce and was born October 31, 1842, at Vinal Haven. They owned and lived in their own home, which made them quite independent. Josiah passed away October 31, 1895, in Heber City.

While growing to manhood, Henry mastered the carpenter and shipbuilding trade, and at the time of his marriage had very good employment.

Four sons were born to this couple while they lived in Maine. They were: Calvin, who died in infancy; Albert, Henry, and Alphonzo.

About 1845, the Mormon missionaries under the leadership of Elder Wilford Woodruff, found these good people and were diligent in preaching the gospel of Jesus Christ to them. They were successful in converting Henry, Mary, Josiah, Mary's father (whose wife had died), and his son Edwin, and they all joined the Church, with the understanding they would stay in Maine and remain good Latter-day Saints. They would never leave all that was dear to them and go to a strange land.

Soon the spirit of gathering came upon them and they felt they must go to Zion and live with the saints. Every effort was put forth to make this journey possible. Mary said that nothing could hold her back,

she would have walked every step of the way. So in 1855 this little family group of seven loaded their household furniture and necessities on their wagons and left Maine, starting for Zion thousands of miles away. They traveled with an independent company.

They passed through the trials of travel in those early days, and in the same year reached the valley of the Great Salt Lake. Their hearts were filled with prayer and thanksgiving for their safe arrival.

They were in Zion now, willing to do their part in pioneering and helping to beautify the valleys of the mountains.

By advice of the leaders, their oxen were turned in the big field for grazing, but to their great disappointment they never saw them again.

Willard McMullin, half-brother of Henry, helped them to move to Heber, where they lived until 1858. While there, Sarah Jane and Edwin were born, but Edwin died and was buried there.

From 1858 to 1861 they lived in Provo. Here Susan was born, but died. Then on they moved to the South Fork of Provo Canyon, where Henry operated a sawmill for Shedric Holdway. They had heard of a place further up the canyon, so decided they must move on. So in 1861 they landed in Provo Valley, now known as beautiful Heber City, and here they made their permanent home, and it was here three sons and a daughter were married, and all reared large families.

Henry set up a sawmill in Daniel's Canyon, which they operated for so long. Then he started building houses and some of which still stand. Instead of nails, he used mortice and wooden pegs as in ship building. He was the first coffin maker in Heber. He planed the boards by hand and did his own painting. Much of this work was free of charge. His wife, Mary, furnished the material and trimmed the coffins. Many who were in poor circumstances and could not afford to pay received the same consideration for their loved ones as those who could pay.

They located on the southeast corner of First North and Main Street, where the Ashton store now stands. Three homes were built there. First a two-roomed house, then a nice convenient shingle roofed house, and last a fine big frame-and-brick house,

X BEAUTIFUL UPON THE MOUNTAINS

which was the first hotel in Heber City. It was known as the "Heber House" or "The McMullin House."

Henry was the first postmaster, and the post office was in his home. He was a faithful worker in the Church, a member of the first High Council, a good neighbor, a kind and loving husband and father. Henry passed away May 3, 1886, at Heber City.

After he died, Mary kept on in the hotel business, giving employment to many girls and boys and many homeless and unfortunate persons. One boy, whose name was Humbert Pressett, she reared to manhood.

Mary and her father belonged to the first choir. She was second counselor in the first Relief Society in Heber for five years.

She corded, spun and wove cloth; cut, fit and made clothes, not only for her own, but for many other people. Kindness, modesty and understanding were major traits in her character.

Henry and Mary were true Latter-day Saints, and through all their trials they honored the principles for which they left their home and loved ones.

Mary passed away October 31, 1895, at Heber City, Utah.

Their children were: Calvin, Susan, Sarah Jane, Edwin, Albert, Henry Lufkin and Alphonzo.

MATTHEW THOMPSON

Matthew Thompson, son of Matthew Thompson and Margaret Malarkey, was born in Antrim County, Ireland, on August 21, 1832, in Lurgan, County Armagh, Ireland. He came to Utah October 19, 1862, in the David P. Kimball ox-team company.

He married Alice Liddard in December, 1874, in Salt Lake City, Utah. She was the daughter of Robert Liddard of Tooele and Provo, Utah, and was born in 1857. Their only child was Joseph. The family home was in Tooele, Utah.

Married Eliza Wiley on August 25, 1875, in Salt Lake City. She was the daughter of Alexander Wiley and Mariah Alexander of County Antrim, Ireland. She was born October 27, 1838. Their only child was Matthew Chamas.

The family home was in Wallsburg, Utah. He was a High Priest, and cut stone for the Salt Lake Temple and Tabernacle in 1862. He worked on both the Union Pacific Railway, in 1869, and on the Utah Southern.

He was also a weaver, miner and farmer.

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Pioneer
Stone cutter
Railroader
Weaver
Miner
Farmer

PLACES: Sharon, Windsor, Vt.
ENTER ALL DATA IN THIS ORDER:
DATES: 14 Apr 1794
To indicate that a child is an ancestor of the person submitting the sheet, place an "X" behind the number pertaining to that child.

HUSBAND

Born _____ Place _____
Chr. _____ Place _____
Marr. _____ Place _____
Died _____ Place _____
Bur. _____ Place _____

HUSBAND'S FATHER _____ HUSBAND'S MOTHER _____
HUSBAND'S OTHER WIVES _____

Husband Samuel THOMPSON
Wife Mary Jane MARSH
Ward Examiners: 1. _____ 2. _____
Stake or Mission _____
NAME & ADDRESS _____
RELATION C _____

WIFE

Born _____ Place _____
Chr. _____ Place _____
Died _____ Place _____
Bur. _____ Place _____
WIFE'S FATHER _____ WIFE'S MOTHER _____

WIFE'S OTHER HUSBANDS _____

SEX M F	CHILDREN List each child (whether living or dead) in order of birth Given Names SURNAME	WHEN BORN			WHERE BORN			DATE OF FIRST MAR TO WHOM
		DAY	MONTH	YEAR	TOWN	COUNTY	STATE OR COUNTRY	
1								-----
2								-----
3								-----
4								-----
5								-----
6								-----
7								-----
8								-----
9								-----
10								-----
11								-----

SOURCES OF INFORMATION _____ OTHER MARRIAGES _____

SAMUEL THOMPSON AND
MARY J. MARSH THOMPSON



Mary Jane Marsh Thompson, daughter of Eliphus Marsh and Hannah Husted Marsh, was born in Lewisville, Kentucky, September 1, 1829. Her people were early converts to the Mormon Church. They went through all the trials of the Saints in Missouri and Nauvoo. Mary Jane enjoyed the acquaintance and close association of the Prophet Joseph Smith and his family. She was a third cousin of the Prophet and was baptized by him. She was in Nauvoo at the time of the martyrdom and she saw the bodies of the Prophet and his brother, Hyrum, as they lay in the Mansion House. While in Nauvoo she met and married Jacob Lance. In 1849, Mr. Lance, with his wife and two children started the long journey west. While in Winter Quarters their third child was born. Mary Jane's father died before they left Nauvoo; her mother and family traveled with them across the plains. They reached the Great Salt Lake Valley in 1850. The Marsh and Lance families had a difficult journey. They used their milk cows to help transport them and their goods. Jacob Lance took his family to American Fork after reaching Utah. There two more children were born to them. Mr. Lance died in American Fork, leaving his widow with four young children. After a number of years Mrs. Lance moved to Midway, where she met and married E. B. White. To this union were born three children. Mr. White died from the effects of a sunstroke. After a few years of widowhood, she married Samuel

BEAUTIFUL UPON THE MOUNTAINS

Thompson of Midway. He was President of the High Priest Quorum. They had two children. Mr. and Mrs. Thompson lived happily together until Brother Thompson died at the age of ninety. By this time Mary Jane's family was pretty well grown up. Her children were a great comfort to her. She took up spinning, using both the spinning wheel and weaving on a hand loom. She enjoyed making clothes for her family. They were all warm and neatly clad in garments of her making from wool cleaned, carded, spun, woven, and sewn by her own hands. She also wove many carpets. Into her work she not only put rags stretched at the fireside, but something of her own sympathy and love. She was expert at braiding straw and making straw hats. She died in Park City, October 26, 1913, at the age of 84. Children of Mary Jane Marsh Lance White Thompson:
First Marriage
Hannah Melissa Lance, married Moroni Blood;
Orson Lance, married Melvina Love;
Mahalia Lance, married John Peterson;
Myron Eliphus Lance, married Elvira Wing;
Olive Lucretia Lance, married Mr. Ludlow, later Mr. Williams, later Mr. Coffin.
Second Marriage
George C. White, married Jane Bectell;
Loema Ann White, married Abram Shields, later Robert Mitchell, later Mr. Woodcock;
Alice White, married John R. Vail, later Samuel O'Neil.
Third Marriage
Samuel Thompson, married Eliza Blood;
Mary Jane Thompson, married Christian Mitchell.

RY EXPLANATIONS

pedal turned the wheel. A distaff carried the material to be spun. The material was drawn off the distaff by hand, and the fineness of the thread depended on the speed with which the twisting thread was drawn out. For very fine thread, two spinners were necessary. New England housewives used this early type of spinning wheel in colonial times.

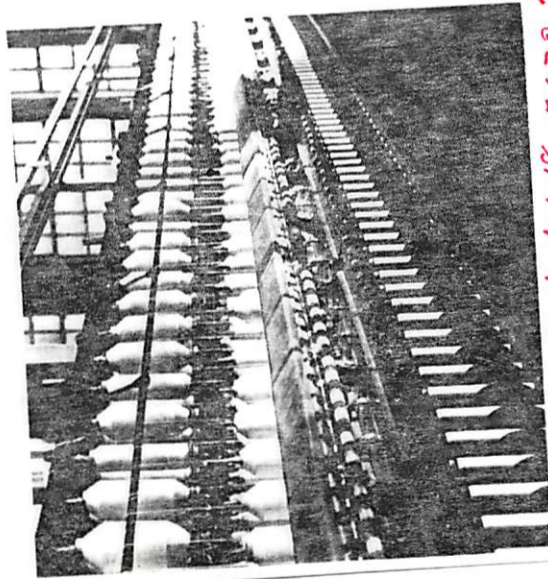
The Spinning Jenny was invented by James Hargreaves in about 1764. This machine could spin more than one thread at a time. But it produced coarse thread rather than fine thread. No one really knows the origin of the term *jenny*. See SPINNING JENNY.

The Water Frame was a cotton-spinning machine patented by Richard Arkwright in 1769. Until then, all cloth had been woven with a linen *warp* (lengthwise threads) since no way had been found to spin cotton for the warp threads. Arkwright's frame drew cotton from the carding machine in a fine, hard-twisted thread suitable for the warp.

The Mule, introduced by Samuel Crompton in 1779, combined the principles of the spinning wheel and the water frame. It was also called the mule wheel because it was widely used to produce this material. The mule had 48 spindles, and produced unusually fine and uniform yarn.

New spinning machines helped bring about that change in history known as the Industrial Revolution, when machines began to take the place of hand workers. The spinning machines created a demand for more cotton. This need brought about Eli Whitney's invention, the cotton gin. With more thread to weave, the weavers developed better and faster power looms. Then came machines to knit, to make lace, to embroider, to cut out patterns, and finally to sew cloth into finished ready-to-wear garments in large quantities.

Cotton spinning in a present-day factory is a typical example of most spinning. After the raw cotton has been cleaned and arranged into *laps* (bunches) of uniform size, it goes to the carding machines. These machines have huge rollers covered with wire teeth. Here the tangled fibers are straightened out and made to lie in straight, even rows. Then the fibers are rolled over and



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ANNA CATHRINA
WAHLQUIST

Anna Cathrina Wah'quist was born in Ostergotland, Sweden, October 18, 1828, a daughter of Olaf and Eva Larsson. She married Anders Fredric Vallquist (Wahlquist) on June 28, 1857. She died November 29, 1899.

Anna Cathrina Wahlquist married Anders

DANIEL BIOGRAPHIES



Fredric Vallquist (Wahlquist) on June 28, 1857, and became the parents of Eva Sophia, Esther Margritta and Charles John, all born at Ostra Ryd, Ostergotland, Sweden, near Stockholm. Mr. Wahlquist worked for farmers near there.

Anna C. Wahlquist and her three children joined the LDS Church, which her husband did not join. He remained in Sweden when his wife came to America, bringing her two youngest children, Esther M., 17 years, and Charles John, 11 years old, with her. She arrived in Utah July 18, 1877.

Sven Bjorkman brought them from Salt Lake to Daniel to live. Mrs. Wahlquist did housework for people, and Charles worked everywhere he could. As soon as they could, with the help of Sven Bjorkman, they built a log cabin on the homestead she had filed on at Daniel Creek.

They worked hard to clear the land and Mrs. Wahlquist did carpet weaving and cloth weaving for many years. She also would go about to homes where butchering had been done to prepare the meat for storage. She planted all the kinds of fruit that would thrive here and preserved in the manner of those days. Many of the older folks of our time tell of how she would gather them in for bread, with butter and jam and milk when they were children. Many square dance sessions were held at her home.

She was a devout Latter-day Saint and was president of the Relief Society for a time in the Buysville ward.

During her declining years her daughter Eva Sophia Anderson cared for her at her home where she passed away November 29, 1899.

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HENRY AND LENA MATILDA BURGENER ZENGER



Henry Zenger was born in Habkern, Kt., Bern Switzerland, October 1, 1882, the only child of Heinrich and Maryanna Boss Zenger. He married Lena Matilda Burgener on November 6, 1907 in the Salt Lake Temple. She was born in Midway on March 10, 1884, a daughter of Andrew and Magdalena Maier Burgener.

As a boy Henry worked on his father's land. There was just enough property to sustain the three members of the family. They had some cows, sheep, goats and a pig. Henry's father was a good cheese maker and his mother was an accomplished weaver. All Henry's early clothing was home-made, including the shoes made from leather he helped tan.

When Henry was nine he broke his leg and lay in bed from Sunday until Monday before a doctor could come. In the meantime his mother, who had been investigating the Mormon faith, rubbed the leg with consecrated oil, and when the doctor arrived the huge swelling and the high fever had nearly subsided. The doctor was amazed at the severe injury and how little swelling and fever there were. The leg healed completely with no trace of even a limp. Through the incident the family continued their investigation of the Church and were baptized in May of 1897. On June 10, 1897 they left for the United States in the company of two missionaries from Midway, John U. Probst and Emil Kohler. They arrived on July 3, 1897 in time for the Independence Day celebration on July 4.

In Midway, Henry resumed his schooling, learned English and became a member of the Independent Brass Band. He served as a deacon and teacher in the Church and also attended Brigham Young University in Provo.

During February of 1906 he met Lena Matilda Burgener, and they were married in November of 1907. To them were born five children.

Henry and his wife were active in Church work in Midway. He served in the presidency of the 96th Quorum of Seventy, for three years as senior president. He was also in the Second Ward Mutual superintendency, the Sunday School superintendency and from 1928 to 1940 was Sunday School superintendent. He supported two of his sons on missions for the Church, and served as a ward teacher for 50 years.

Lena was reared in Midway, where she attended school and joined the ward choir at the age of 10. When she was 18 she took a job with Fred Buehler in his store, and then later worked in Mark Jeff's store and then in Salt Lake. She taught Sunday School for five years, was MIA chorister for five years and Relief Society chorister for 28 years.

At the time of the ward division in 1903 she was called to serve as second counselor in the Primary presidency of the Midway Second Ward, and served in this calling for 13 years.

A dutiful daughter, she cared for her ailing parents and her mother-in-law for many years. As a hobby she learned rug weaving and has made many rugs. She prided herself in the fact that all her children were married in the temple.

Henry died November 25, 1954.

Children born to Henry and Lena Zenger: Mrs. Charles (Eva Lena) Grose, Ray Henry married Lucile Allred, Mrs. Maron (Cleo Mae) Hiatt, Glen Herman married Emily Hellawell, Dean Lamont married Juanita Ross.

Maryanna Boss Zenger
was a Weaver (H&M p 817)